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Facts and the Meaning They Tell Us

In the light (or is it semi-darkness ?) of present world conditions, we discern signals that could be viewed as heartening, but many that are warning and seriously threatening. As we approach the end of the first year of the last decade of this convulsive century, it is perhaps a time more than ever to look for meaning in events from which we suffer, to ponder more searchingly that teaching of the Ancient Wisdom that H.P.B. herself says is most difficult to fathom in its depths. Why has this happened ? What is its cause ? What the cure, if cure is possible ?

We print, in the following, as a help to understanding something of this cosmic picture, what H.P.B. has said about "Nârada ... who leads and guides human affairs from the beginning to the end of the Kalpa." And we give here also what G. de Purucker said on this subject nearly 50 years ago speaking at a morning meeting on March 22, 1942 in the Temple on Point Loma. World War II was then waging, and he said what he was then explaining should not be published while the war continued.

And then we quote extracts from an article in *The Theosophist* of March 1880, titled "A Turkish Effendi on Christendom and Islam"; and, from *Lucifer*, Vol.V No.27, November 1889, (also *BCW* Vol. XIII), H.P.B.'s article "The Tidal Wave". Cosmic Law and Order prevail. Destiny and Karma are one.

— Editor

NÂRADA

G. de Purucker

"Nârada is here, there, and everywhere; and yet, none of the Puranas gives the true characteristics of this great enemy of physical procreation. Whatever those characteristics may be in Hindu Esotericism, Nârada — who is called in Cis-Himalayan Occultism Pesh-Hun, the "Messenger," or the Greek Angelos — is the sole confidant and the executor of the universal decrees of Karma and Adi-Buddha: a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

"'Pesh-Hun' is a general, not a special Hindu possession. He is the mysterious, guiding, intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas, and universal events. He is Karma's visible adjuster on a general scale; the inspirer and the leader of the greatest

heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as 'Kali-Kâraka,' strife maker, 'Kapi-Vaktra,' monkey-faced, and even 'Pisuna,' the spy, though elsewhere he is called Deva-Brahma." — *The Secret Doctrine*, II, 48

Nârada as the Hindus call him, Pesh-Hun as the Tibetans call him, is in the world. That agent of destiny whom Christians I suppose would call the agent of the vengeance of the Lord, is abroad in every land. His karmic work is proceeding: reaping in order that future crops may be sown. Terrible agent of what the Christians would call divine vengeance, and yet Nârada or Pesh-Hun in man's greatest friend for the men who will recognize him. His work is not that of fate, it is that of destiny, which man himself weaves. If he is a disturber of man's ways in order that the mandates of divine justice shall be carried out, he is also the bringer of peace, and the restorer of harmony. To use a beautiful Jewish phrase, it is, ultimately speaking, Nârada or Pesh-Hun who 'will wipe away all tears'.

Now then, I was asked especially to make a few comments this morning upon the question of the Hindu Rishi Nârada about whom under the Atlantean name of Pesh-Hun I spoke two or three weeks ago from this platform. H.P.B. speaks of Nârada, as the Hindus call him, or Pesh-Hun as she calls his name from Atlantean times (he is known by other names in other ages and lands), but she says very little about him indeed for the simple reason that his functions in nature are so difficult to explain to a world which is utterly unaccustomed to the spiritual and intellectual teachings of Theosophy, that she just pointed to certain facts and left the matter there. H.P.B. not being here to answer questions that she herself had aroused, it falls upon me to do my best !

Who is Nârada, who is this Pesh-Hun ? In the first place he is a Rishi. He is also a Prajâpati, you know what these names mean. Prajâpati means a parent or offspring, [which] does not say what kind of offsprings, maybe mind-born children, it may be children born of the body, for Prajâpati means either or both. He is also a Manu when his functions concerning the human races alone are involved. He is a Dhyana-Chohan or what the Christians would call an Archangel. Of course this reference does not mean much today because the Christians themselves today hardly know what they mean by the term. But I am giving a few names in different systems of thought. In Greek and Latin mythology he would be a god or perhaps one of the highest of the Daimones, cosmic spirits. Put it this way: Nârada is a Dyan-

Chohan, also Prajâpati because of certain functions he performs, also a Rishi or great spiritual teacher because of certain functions he performs. Also a Manu because of the intimate connection with the destinies of the human race. That is why these three names are used, each name being appropriate to different sections of his activity. He is a Dhyani-Chohan of the highest or the next to the highest class, I am not now referring merely to the three great classes of Dhyani-Chohans higher than the humans. I am referring to classes in a different category. Every possibility of Dhyani-Chohan type considered, Nârada belongs to the next to the highest type.

What are the functions of Nârada ? Typically those of carrying out karmic destiny. There you have a key to all his activities. What the Lipikas have written down, Nârada as an individual agent or as an individuality, as an Archangel, sees are carried out. He is the agent of karmic destiny. The consequence is just, because destiny to us humans is often so unpleasant due to our own faults and failings in the past. Nârada has been given many uncomplimentary titles by those who have seen his work in the world and in the world of men and who do not like it. When they do like it, when it is something that humans like, he is given very complimentary titles: the Benefactor, the Kindly Helper, the Warrior for Mankind, the bringer about of all the good things in destiny. But when as an impartial, impersonal agent of karmic destiny he brings about trouble on the human race, then he is given very uncomplimentary names by men, as for instance he is called Kali-Kâra, the Strife-producer, because in the course of human destiny it is his work to bring about war and peace, to bring about war and to bring about peace.

Now can you see why H.P.B. has side-stepped this very function, duty, character of Nârada ? It is a ticklish thing because in the Occident we do not want to believe that the world is conducted by cosmic and spiritual laws, nor in the Occident do we want to believe that the horrible things that happen to us are infallibly and inevitably our own self-earned destiny. We prefer: it is his fault. That is the way we pass the buck, and yet show me anything that happens to you as far as you can see that is not the result of your own action. There is the law.

So the functions of Nârada are to act as the agent of karman. How does he do this ? Being a Dhyani-chohan he cannot come amongst us and work as a human being does, because he belongs to a much higher kingdom, among the very highest of the three Dhyani-Chohan kingdoms. He is an impersonal, impartial agent of destiny. His duty is to see that the world is protected, that karmic law, destiny, be carried out irrespective of consequences; for it is the only way to re-establish law, order, equilibrium, justice, and ultimate wisdom and peace. Otherwise there would be Nature piling up a vast accumulation of unexpanded karman which sometime or in time might flood the human race and utterly destroy it. No wonder H.P.B. side-stepped this question.

How does Nârada therefore work ? Sometimes he overshadows men of the proper psychological, spiritual, intellectual, and even physical temperament and work through them. These men then are called by H.P.B. Men of Destiny. They may not in themselves be even good men, which is another reason why Nârada is often spoken of in uncomplimentary terms; but they may be good men, these Men of Destiny. But they are used as instruments and tools to carry out, to bring out, to bring to pass, certain things that are lying in the womb of time and must come out, and there must be a guiding spiritual power to see that the performing of these events shall take place without the complete wrecking of mankind. This is Nârada's work: a protector of mankind and also an avenger.

The Occidental for centuries has been trained in a religious and philosophical system which is since early medieval times so utterly contrary to the facts of Nature that we have lost touch with how the world is ruled and governed. It is governed by spiritual and highly intellectual powers. For instance our own globe is globe D of our chain. Not a thing takes place by chance, by hap, by hazard or by fortuity. Everything that takes place on this globe or in the Solar System or in the Sun or in the galaxy takes place according to law; and it takes place according to law because the agents of law, the agents of karman, are there to hold it firm, to prevent as it were the earthquake or the tidal wave or the cyclone, from going crazy and destroying indiscriminately. Do you see what I am trying to say ? Destiny is held firmly in the hands of the gods, or as the early Christians phrased it in their own phrasing, a phrasing which has lost sense today, the world is ruled by God Almighty through the hierarchy of angels, which is our Theosophical teaching taught in the Christian form. These Angels carry out the decrees of destiny, and you even have remnants in Christian teaching today of this old Theosophy of early Christianity, as for instance when they speak of the Angel of Death or the Angel of Destiny or the Angel of Disease — or turning to the New Testament the Four Angels of the Apocalypse. You might ask what are they now ? War, disease or pestilence, starvation, and death. I remember a Spanish writer, Ibanez, wrote a famous book *The Four Horsemen of the Apocalypse*. So even in Christianity you have the same teaching.

Now it is Nârada who is in charge of these karmic productions of destiny. No wonder he is called Kali-Kâra, the Strife Producer. He does not produce it out of nothing, out of a diabolic wish to injure mankind. He is simply the agent of karmic destiny bringing about for instance, the breaking up of old crystallized conditions which are becoming a spiritual opiate for mankind, or stopping things that are threatening to injure mankind. You see, a teaching like this also could be dangerous if it falls into the minds of irresponsible or weak men who would twist it to personal or selfish uses. Such men have no conception of the profundities and intricacies of theosophical truths, which are the archaic Wisdom-Religion of mankind; and through this ignorance even

the uninstructed public could imagine that a Theosophist in speaking thus is saying something that he should not say.

Once more let me ask what or who is Nârada ? Nârada is not only the agent of karmic destiny but is mankind's savior, the bringer about of man's evolutionary progress, the bringer about of change tending upwards to nobler things, and likewise paradoxically enough the bringer about or restorer of spiritual and intellectual stability. Because there can be no stability when an accumulated reservoir of karman is waiting and threatening to burst the dam and cause devastation, destruction indiscriminately.

Take into your minds some of the consequences of these thoughts. They will make you charitable, less inclined to hate and misjudge other human beings. You take Napoleon for instance, or Julius Caesar or Alexander — three men who if you judge them in the balance of ordinary human justice are three evil-doers because they were all upsetters, all destroyers of convention and of established things. But the world lived through them, and yet who were they ? Average men, each one with a peculiar cast, psychological and other, which Nârada could work through to bring about the karmic changes. Do you get it ? In other words Nârada is a kind of Siva, destroyer and regenerator, but his destructions are always beneficial, he is always on the side of liberty, absolute justice to all irrespective of anything, and on the side of progress. If there is one thing that Nârada abhors it is cruelty, cruelty of any kind, cruelty to friend or cruelty to foe. You immediately put yourself under the watchful eye of Nârada if you indulge in anything that is sub-human.

In passing, let me say that my references to Alexander, Julius Caesar and Napoleon, is not because I think these three men are patterns of human conduct, for I do not, very much to the contrary. But they are notable historical instances of men of destiny who were used almost as pawns precisely because of their weaknesses and distorted strength to bring about noble things despite these men themselves. I trust I make my meaning clear. Indeed, I personally do not like these three men, nor do I admire them in any sense.

It is a peculiar thing that if you will study the history of mankind you will find that the great plays of Nârada, the great activities of Nârada, are always accompanied by or followed very closely by a great manifestation of moral and religious life. The greatest religions are always established at the time of the greatest human turn-overs. Nârada prepares the ground, guides the loosening of karmic destiny, and as it were beckons with his hand to the gods of teaching to come in along the pathway he opens.

Some may wonder if Nârada is the same as the Silent Watcher. No, the Silent Watcher is above all. You may perhaps at least figuratively say that Nârada is the Siva-aspect of the Silent Watcher. Nârada is a kind of Logos for this globe throughout the entire kalpa. And what is the function of the Logoi, greater or smaller, higher or lower ? Each one to guide its children into the future of glorious achievement.

I can only hint at certain things. Let me point out one thing which I don't know that Occidentals will understand very well. Suppose there were a great religion in the world which had lost the original inspiration, the theosophic inspiration of its Master, of its Founder, and it had become ecclesiastical and theological instead of continuing to be living and vital, a mighty and spiritually controlling power in the life of its followers. Suppose this religion — one of the noblest motors of human thought and conduct — had become mere formalism and rites, and there were even disputes whether the teaching of the Founder was really meant to be taken as we have received it. What does Nârada do ? Nârada breaks that shell, releases the imprisoned spirit once again. Of course there is lots of trouble. Men on religious points are almost fanatic; you break up their crystallized beliefs, they can even become almost demons at times. But Nârada has a bigger work in view than the merely conventional feelings of numbers of these coryphaei and their millions of followers. Nârada in such instance works to release and restore to its pristine power and influence the imprisoned and perhaps forgotten spirit of the Founder. Do you see ? It may be done quickly in a crash, in a disaster. Or it may be done through years and years and years of slow expansion and breaking of the old shell. Nârada works in various ways always according to destiny and always in the kindest way that he can work, because he is a regenerator and a builder. That is the most important. Here you have an example. Religion had become a danger in a case like that. It had become a drug. People were going to sleep. The souls of men were so somnolent, so negative, as dominant factors in human life, that men actually were no longer truly ensouled by their souls. They were little more than bodies, blindly following merely conventional practices. But Nârada re-ensouls these man. Their souls awaken. They begin to think and to question. They want the spirit. They burst the shell; overthrow the forms. And you have a great religious revival or regeneration in a case like that.

But of course it is a painful process. The coryphaei don't like it. Millions of their followers don't like it. Their quiet, comfortable, smug beliefs are overthrown. They don't know that they are exchanging old soiled clothing for the garments of life, of spirit, exchanging the body for the spirit. They have not realized it yet. It is only after Time, the magic agent, has softened the woes of adversity, of the bursting shell, and has brought even those who are hurt to see and to say: "Why it is the very best thing to happen. Now we understand the Master's teaching. Now religion has become a vital moving thing in my heart. It guides my life. It is something to believe in and to live by." Do you see ? The work of Nârada! But during the time, what did Nârada do ? He was a Kali-Kâra, Strife-Producer, he had to break the shell

And that is the work of the Logos too, whichever Logos you mean, the Logos of our globe or of our chain or of the Solar System. But mark you, distinguish between the work of Nârada and evil men. Evil men may be used by Nârada

for karmic purposes, and that is done constantly, just as Nârada will use good men. And be careful lest you set yourselves up as judges. But the distinction between the work of a bad man who is not guided by Nârada and Nârada's work is this; that the bad man is always working for himself, egoistic selfishness, the root of all evil; whereas the work of Nârada, no matter what the channel, is always for the world, even though his human instruments imagine they are working for their own ends. You may not always see it but it is there. For instance, when Nârada smashes a great organization by regenerating it, the bursting of the shell and the tortures suffered by those involved is torture for them, and they think it is hell. But actually it is not, it is a salvation, and they grow to know it after a while; but the process to them is a hell. So we have to be very, very careful in judgment, very charitable and understanding.

Now you can see why H.P.B. rather side-stepped all this matter of Nârada and who he is and what he does? It is really extremely difficult even to attempt to explain Nârada's work in the world.

Nârada's functions therefore are so essentially spiritual and intellectual as well as psychic, that a preliminary study of the Wisdom-Religion is almost essential to prepare people to receive understandingly just who Nârada is and what his functions in the world are. The main point to grasp first is that our universe is governed by law and by order emanating from intelligent and spiritual sources, and consequently that everything that happens in that universe is within that sway of law and under the sway of that order, and in consequence there is no chance which is to us Theosophists utterly devoid of all substantial meaning; and therefore that whatever happens has been caused by Karma. The first thing this teaches us is to stop sitting in the judgment-seat upon other men. It teaches us to stop arrogating to ourselves the all-capacity to condemn others. Judge not that ye be not judged. But keep it in mind that Nârada so works, call him an Angel of Destiny, an Archangel of Destiny, or a Dhyani Chohan whose work in the world is just that, guiding mankind and the other kingdom's too, guiding mankind's steps through tribulation and suffering from their own folly, towards freedom and wisdom and love, with his immensely strong hand of the friend, upwards and onwards through suffering and pain, through joy and peace, through war and disturbance, through attainment and progress, upwards and onwards forever.

I do hope you will understand all this; otherwise I shall bitterly regret that I ever tried to answer the question.

A Turkish Effendi on Christendom and Islam

"In the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Traveling

through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at ---. I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his incognito to be observed, for reasons which the reader will easily understand on its perusal."

This is the opening paragraph of an introductory letter (under the above title) stated to be by "a traveling Englishman, with a seat in the House of Commons." It is followed by a long 4 page response signed "A Turkish Effendi." Both letter and response were originally published in *Blackwood's Edinburgh Magazine* for January 1880, and republished in *The Theosophist* in March of that year.

Readers of today 110 years later, viewing world conditions generally and those in the near East particularly, will perhaps receive shock yet also perceptive truths from the Effendi's frank views. He speaks from the Oriental view "to advance the cause of truth." Western civilization, he says, differs from the "teachings of Christ". No religion has been "more perverted and degraded... [They have attained] an intellectual progress to which there has been no corresponding moral advance... In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. ... The facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching." [Remember, written decades before WWI.]

"... There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindu, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The Light of the World'. Hence it is that wherever modern Christendom — which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom — comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they are rushed and mangled under the iron heel of its organized and sanctified selfishness ...

"... Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write

thus: on the contrary, though I consider Musselmans generally to be far more religious than Christians, inasmuch as they practice more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ ...”

The whole Effendi letter is not included in *Blavatsky Collected Writings* but is in Vol.I of *The Theosophist* (pp.152-56), a bound reprint of which can be obtained from Wizards Bookshelf, P.O.Box 6600, San Diego, Ca. 92166.

Paragraphs From “The Tidal Wave”

By H.P.Blavatsky

“The great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end — so says a mystic prophesy — either for the weal or the woe of civilized humanity with the present cycle which will close in 1897 ...

“Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. ... It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians ... Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses ...

“... Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulated them all to action ...”

HPB then extols the virtues of literature:

“A new era has begun in literature... New thoughts and new interests have created new intellectual needs: hence a new race of authors is springing up.” (Those called for are those who) “amidst the present wholesale dominion of worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and man’s divine nature, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

“But woe to the XXth century ... if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the coming age

“If asked, what is it then that will help, we answer boldly: — Theosophical literature; ... Take advantage of, and profit by, the ‘tidal wave’ which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the Human Spirit, and the Spirit in man, these three in One and the one in All. Dickens and Thackeray, both born a century too late — or a century too early — came be-

tween two tidal waves of human spiritual thought, and though they have done yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoyevsky, the Russian author ... He spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes* — the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and unwelcome influence of his pen

“It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century ... Let the force of that example [that of Dostoyevsky] impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century, will see clearly, and judge with knowledge and according to facts, instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man — we say this boldly challenging contradiction — shall we now stop instead of swimming with the TIDAL WAVE ?”

AN EARLY ATTEMPT IN INDIA

Richard Robb

One of the more obscure publications of the Adyar T.S. was *Hints of Esoteric Philosophy* by “H.X.”, 1882, a pamphlet of 187 pages which is believed to have originated with A.O.Hume. The majority of its space deals with correspondence pro and con on the existence of the Masters. When a second run of the pamphlet was being prepared, a letter was received from Thaluvore Velayudham Mudeliar, Pandit of Presidency College, Madras. He recounts his chelaship to ‘Arulprakasha Vallalare’, otherwise known as Chithumbaram Ramalinga Pillay Avergal, a celebrated yogi, who died in January 1874. This yogi had founded in 1867 a society called Samarasa Veda Sanmarga Sangham. That means — a society based on the principle of Universal Brotherhood and the propagation of the true Vedic doctrine. He preached against caste, was not popular because of it, but drew people of all castes in large numbers to hear him. He was credited with the ability to produce phenomena, but discredited anything ‘supernatural’, and that all was pure science. T.V.Mudeliar recounts the following statements:

1) Though the Hindu people listened not to him, nor gave ear to his councils, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the cus-

todians of the secret — the Mahatmas — to foreigners who would receive it with joy.

2) That the fatal influence of the Kalipurusha Cycle, which now rules the world, would be neutralized in about ten years.

3) That the use of animal food would gradually be relinquished.

4) That the distinction between castes and races would eventually cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India.

5) That what men call "God" is, in fact, the principle of Universal Love — which produces and sustains perfect Harmony and Equilibrium throughout all nature.

6) That men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, etc., etc.

Towards the end of his life he expressed sorrow for the state of things:

'You are not fit to become members of this Society of Universal Brotherhood. The real members of that Brotherhood are living far away, towards the north of India. You do not listen to me ... You seem to be determined not to be convinced by me. Yet the time is not far off when persons from Russia, America (these two were always named) and other foreign lands will come to India and preach to you this same doctrine of Universal Brotherhood ... The Brothers who live in the far North will work a great many wonders in India, etc., etc.'

signed Tholuvore Velayudham Mudeliar, F.T.S.

On this Madame H.P. Blavatsky remarks:

"This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honorable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumor, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India — all these conspire to support the inference that Ramalingam Yogi was verily in the councils of those who ordered us to found the Society ..." [HPB then goes on to recount the events leading to the transfer of headquarters to Bombay, February, 1879]. These facts speak for themselves. —H.X.

The following may be considered pertinent, an extract from *The Mahatma Letters*, No. 65, 1884 (p. 362, Rider Ed.):

the centennial attempt made by us to open the eyes of the blind world — has nearly failed: in India — partially, in Europe — with a few exceptions — absolutely... rally together and face the storm bravely. Let the eyes of the most intellectual among the public be opened to the foul conspiracy against theosophy that is going on in the missionary circles ...

CAPTAIN RICHARD BURTON, HPB AND THEOSOPHY

Paul Johnson

Recent scholarship has unveiled intriguing facts about HPB's associates which tend to substantiate the reality of her Masters. Yet another mysterious connection has emerged in a new best-selling biography. Edward Rice's *Captain Sir Richard Francis Burton* (Scribner, 1990, \$35) merits the attention of students of Theosophy, who will find Burton's dramatic life relevant to the mystery of HPB's Masters.

Rice, whose previous books include biographies of Margaret Mead and Thomas Merton, spent ten years producing a work of massive scholarship which will stand as the definitive treatment of Burton. Its more than 500 pages draw on hundreds of sources in addition to the fifty books written by Burton himself. "The Secret Agent who Made the Pilgrimage to Mecca, Discovered the Kama Sutra, and Brought the Arabian Nights to the West" is the book's subtitle, which highlights Burton's best known feats. Theosophists will find the more obscure aspects of the explorer most interesting.

Born in 1821 to an English army lieutenant colonel and his heiress wife, Burton spent his youth in rural France, returning to England in adolescence. In his early twenties he set sail for India as an officer in the army of the East India Company. His role as a spy later inspired Kipling's character Col. Creighton (in *Kim*), but his military and scholarly exploits were secondary to his spiritual quest. Rice comments:

Burton's adult life was passed in a ceaseless quest for the kind of secret knowledge he labeled broadly as "Gnosis," by which he hoped to uncover the very source of existence and the meaning of his role on earth. This search led him to investigate the Kabbalah, alchemy, Roman Catholicism, a Hindu Snake cult of the most archaic type, and the erotic way called Tantra, after which he looked into Sikhism and passed through several forms of Islam before settling on Sufism, a mystical discipline that defies simple labels. (p. 3)

During his eight year stay in India, Burton mastered eight Asian languages, and his explorations of eastern religion were based on personal initiation. A master of disguise, he penetrated various secret traditions by hiding his western identity. But his written accounts were always sympathetic, never exploitive. After leaving India at age 29 he spent three years in France writing of his discoveries in Sindh, and planning his famous trip to Mecca and Medinah. His book on his Arabian exploits appeared in 1855 and 1856, including an account of his trip to the closed East African city of Harar. 1855 was the year of his first attempt to find the source of the Nile, after which he was sent to the Crimea to serve in the war. Returning to East Africa in the late 1850's, he resumed his search for the Nile's source, writing of his

travels in *Lake Regions of Central Africa* (1860). In the following year, his *City of the Saints* was published, giving a sympathetic portrait of the Mormon metropolis.

Burton's 1861 marriage to Isabel Arundell gave him a constant companion in his further travels. Entering the foreign service, he spent three years as a consul in West Africa followed by four in Brazil. From 1869 to 1871, Burton was consul in Damascus, after which he was posted to Trieste for the remaining 19 years of his life. When he died in 1890 he was best known for the literary work he accomplished in Trieste, including the translation of the *Arabian Nights* and the *Kama Sutra*. Oriental eroticism interested him as much as oriental esotericism; his large research collection was consigned to the flames by his Catholic wife after his death. Isabel Arundell then tried to sanitize his adventurous life (which had been filled with sex, drink and drugs) with a biography which presented him as a good Catholic.

The surprise for this reader was in finding that Burton was a student of Theosophy in his later years, and that he and his wife called HPB their "dear friend." This is all that is found in Rice's book on the relationship, but *HPB Speaks* reveals that on October 12, 1878, Burton became a Fellow of the Theosophical Society in London. HPB's diary states that he was elected as a Fellow; this leaves it unclear whether he was present in London (thus on leave from Trieste) at the time. One other reference to Burton appears in HPB's writings. In her article "Lamas and Druses" she calls Lawrence Oliphant "one of England's best writers ... more deeply acquainted with the inner life of the East than most of the authors and travelers who have written upon the subject — not even excepting Captain and Mrs. Burton."

The friendship between Burton and HPB may have begun when both were in the Arab world in the early 1850's, or around 1870 when he was consul in Damascus. But even if they met in Europe, after he joined the T.S., Burton's serious interest in Theosophy has important implications. His intimate first hand acquaintance with Asian religion was far greater than that of the scholars and translators who dismissed HPB's work and her claims regarding the Masters. Burton's initiations into Sufism, Isma'ilism, Sikhism, and Hinduism, plus his vast scholarship, made him the best qualified Westerner of his generation to evaluate HPB. Like HPB, he went East in search of the Masters and was initiated into many traditions. Like her, he believed that a unifying Gnosis could be found underlying them all. His long-overlooked T.S. membership and friendship with HPB are a valuable endorsement of her mission.

ONLY HIS BODY IS DEAD

W.Q.Judge

The following is question 88 and its answer by W.Q.J. in *The Path* for August 1889, and reprinted in Vol. II of *Echoes of the Orient*, the chapter devoted to question-and-answer on theosophical subjects, from April

1889 through April 1895. Publication date for this volume by Point Loma Publications was 1980. —Ed.

In *The Path* for Aug. 1889, under the heading "Some of the Evil Consequences of Mediumship," we are told that the calling back of suicides and those who have met with accidental deaths is "productive of untold evils for the Ego that will be reborn under its nefarious shadow," and, further on, that "it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why." Are we to understand from the first quotation that some of us are born with this vampire fastened upon us? If so, then in the interest of those of us who seem to be in the condition described in the last quotation, how can we rid ourselves of this old man of the sea?

W.Q.J. — The FORUM's title presupposes free expression of views, and of that I take advantage. All the conclusions of the Editor do not meet my approval, and many seem to be contrary to some accepted Theosophical premises. The septenary scheme of man's constitution and the conclusions as to how the separation of the so-called principles takes place, as well as their 'fate' after death of the body, seem to be against the assumption that it is superstition to suppose that evil results from suicides and those dead by accident being drawn to seance rooms. It is well known that after violent death of the body the principles above the material do not separate as in other cases, do not go to Devachan, do not dissipate. In a case of natural ordinary demise the astral body dissipates, so does Kama-rupa; with the other cases it is not so. The man who kills himself is not really dead. Only his body is dead; he remains a living man in the astral spheres close to us, minus a body. If left alone he comes to his end in due course, but a long way off, generally measured by the length of years he would have lived if he had not raised hand against himself. But if he is drawn into a medium, he is given a new attraction which ties him to earth and makes him drunk, as it were, with the fumes of life. This retards him and causes him to live long, long years in Kama-Loka, and curses too the one who draws him thus further down. How does "the orderly working of Karma" go against this? It is his Karma that made him a suicide, that put it in the power of mediums to disturb him. It is exactly the case of a man who drinks to excess, and who thus puts himself where he may be harmed by other evil influences. Also in the case of accidental death, Karma made by the same person decrees that he shall so punish himself and so lay himself open to all the consequences that may follow. That is no reason why we should ignore the law and pay a dollar to gratify our whims and at the same time hurt a fellow-being. Hypnotism is an admitted fact. We know that people may be hypnotized and against their will made to make fools of themselves by ridiculous gestures and antics. Some people pay to see it done. In that case we may see the harm with our eyes. It is all improper. But is it therefore superstition to believe it and to declare what are its evils? I

hardly think so. I may add that the 'private letter' was by a high chela, and was endorsed by several high occultists as true.

OUR FIRST GOAL

Gunnar Larson

Following are extracts from an article by the General Secretary of the Swedish Section (TS Adyar), in the July-August issue of *Ancient Wisdom* (The TS of St. Louis). The article originally appeared in *The Theosophist*, April 1981.

...In order to study Theosophy, it is essential to have the determination to find out what is really meant, to learn to see the truth behind the words and between the lines. H.P. Blavatsky said that to work with Theosophy in this way means to employ and develop faculties not otherwise used. These dormant powers which correspond to the doctrines and universal nature of the teachings become stimulated and quickened. To study the subject of death and processes between incarnations makes one see and feel that Life is one ceaseless movement across boundaries of births and deaths. The teachings of how skandhas are formed and how they combine to construct a new personality and how this personality is conditioned as a natural necessity arising out of Law and justice, make one see that fighting the circumstances of one's life is a waste of energy. One then becomes eager to live intelligently and to create circumstances rather than to be a victim of them. The study of rounds, races and evolution brings about an awareness of an underlying reality beyond change and time. Yet the present moment becomes utterly significant, and time precious.

Theosophy is a body of teachings, impersonal and straightforward, implying that there is precise and exact knowledge leading beyond mere information, systems and forms...

There is a causeless joy that does not come from the restricting will. It asks nothing, for its nature is selfless. To say that one feel it "in one's consciousness" is to strike a false note; one cannot claim anything with regard to that which is not capable of being possessed. And there is a warning given: occultism is a jealous mistress and must be sought for its own sake only. Any lesser motive must be detected and transformed. There is conflict between what belongs to the Real and what is personal, sometimes leading to pain and confusion. This must be understood and borne patiently.

Each aspirant moves according to his individual way and inclinations. There are no rigid patterns to follow, no standards imposed by authority or tradition to live up to in order to 'succeed'. Theosophy is unlimited, but the path to the heart of it is an ever narrowing one. Weaknesses are overcome by the emergence of strength from within. Sensitivity to a pure conscience and the practice of truthfulness will give a new stability and direction to our lives.

Our first goal is to establish in ourselves such transcendent qualities as joy of life, love of truth, and compassion for suffering. Only when we have done this shall we find the further way.

One of the Latest Astronomical Theories

By Amida

Dr. Pierce, an American astronomer at the Dominion Astrophysical Observatory at Victoria, B.C., Canada, gave a lecture this month (April 1990) in Nanaimo which he said he will repeat at Harvard and other centers of learning.

One of the theories of astronomy that he referred to is the one that scientists believe applies to the sun. They regard the sun as a mass of nuclear energy in the process of nuclear fission. With the latest scientific methods, scientists have made calculations that this energy output has already consumed one-half the sun's power source, so that they now estimate that there remains about one-half as much left before the solar orb expires. This heat source is being poured out into the universe as well as upon earth and the planets of the solar system. These scientists conclude that their theory demands that in several billions' of years' time, the nuclear energy source of the sun will be virtually exhausted.

However, in Madame Blavatsky's *Secret Doctrine*, Vol. I, pages 84-85, she remarks that she has manuscript Commentaries to which she can refer which explain that this theory of the extinction of the solar fire by means of the lessening of heat because of radiation, is not accurate. She remarks also that some of the scientists writing when she did, such as Professor Newcome, actually likewise admit this fact. And she quotes from Newcomb:

... by losing heat, a gaseous body contracts, and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction.

She goes on to state that this paradox, that a body gets hotter as the shrinking produced by its getting colder is greater, led to long scientific disputes.

The scientists, she continues, remark that the surplus of heat was lost by radiation, and to assume that the temperature is not lowered *pari passu* with a decrease of volume under a constant pressure, is to set at nought the law of Charles (Nebular Theory) Winchell.

HPB states:

Contraction develops heat, it is true; but contraction (from cooling) is incapable of developing the whole amount of heat at any time existing in the mass, or even of maintaining a body at constant temperature, etc. Professor Winchell tries to reconcile the paradox — only a seeming one in fact, as Homer Lane proved — by suggesting 'something besides heat.' — *op.cit.*

Lane then thinks that perhaps this may be only a repulsion among the molecules, which may vary due to some law with regard to the distances involved.

But Madame Blavatsky comes up with an amazing solution, as she regards even Lanes' supposition as useless, unless something besides heat is added to this theory. And she declares that this something is : the all-creative force plus Absolute Intelligence. Thus there is intelligence behind the sun's activity as of all else in the universe. She makes this quite plain:

... Unless this 'something besides heat' is ticketed "Causeless Heat", the "Breath of Fire", the all-creative Force plus ABSOLUTE INTELLIGENCE, which physical science is not likely to accept.

She then refers to "Cosmic Electricity" of Fohat, a force that also has intelligence. In fact HPB says:

It is through Fohat that the ideas of the Universal Mind are impressed upon matter.

As scientists today still refuse to see intelligence and Universal Mind ruling in the sun, planets, and the universe, they just have not got the right answers.

BOOK REVIEWS

The Human and Divine Universe by William R. Laudahn, Kathleen Raine, G.R.S.Mead, et al. Point Loma Publications, P.O. 6507, San Diego, Ca. 92166. 116 pp. \$6.75

As some clever person once pointed out, everyone is either a Platonist or an Aristotelian, meaning (among other things) that everyone has a tendency to give primacy either to the visible or the invisible aspects of the world. Mystics, of course, are more likely to be Platonists, and all Western mystics, whether they acknowledge it or not, owe a profound debt to Plato.

The Human and Divine Universe is a collection of essays that attempts to trace certain strains of the Platonic tradition from Plato himself — indeed, from before Plato's time, back to Pythagoras and Orphism — down to Plotinus, Neoplatonism, and finally Theosophy. Containing a series of eight essays from thinkers like Kathleen Raine, G.R.S.Mead, and Thomas Taylor (the Platonist philosopher of the early nineteenth century), it treats the problem fundamental to all Platonic mysticism, perhaps to all mysticism: how to transcend the multiplicity in which we all feel so deeply immersed and return to the Ultimate that as contributor William Laudahn points out, "is so immediate that it escapes all detection."

The Human and Divine Universe contains a number of valuable items (perhaps the most interesting being G.R.S.Mead's discussion of Orphism). Unfortunately, because the pieces are not tied together in any way that was

clear to this reader, I had the sense of catching only one or two glimmers from a diamond with a thousand facets. I also found myself asking what the purpose of this collection was, apart perhaps from bringing together some material ("The Creed of Thomas Taylor, the Platonist," for example) that might not be available to most readers. It is a service, of course, to teach contemporary Western students about the great heritage they have behind them, but a little more focus and clarity would have been useful.

—Richard Smoley, *Gnosis Magazine*, Fall 1990

True Messiah: The Story of Apollonius of Tyana 3 BC - AD 96 by P. A. Malpas, Point Loma Publications, 184 pp. paperback, \$7.50.

Apollonius was a Pythagorean teacher at the time of Christ who believed in such age-old mystic traditions as divination, reincarnation, the mysteries. Since he was the dominant spiritual figure of his age, he was also considered by some believers to be the true messiah. Author Malpas does a fine job of expanding on this little-known period of history, conveying the mind and soul of Apollonius, his teachings, his methods, bringing to us those ancient beliefs which now form the basis of many current truths. The maxim of the old teacher, "Conceal your life, and if you cannot do that, conceal your death." Asked by Damis what was greater than the Colassus at Rhodes, Apollonius replied: "A man whose whole mind is devoted to philosophy." The recreation of his life and his times is masterful. There is an immediacy here, the presence of truth. Passing among the aristocracy, Apollonius advised the upper classes of society with humility and wisdom. A saga made real.

—*The Book Reader*, Sept./Oct. 1990

Introduction to Sanskrit by Thomas Egenes, Point Loma Publications. 357 pp. , \$18.75

If you're interested in do-it-at-home learning of basic Sanskrit, this is among the best books we've seen. It is calibrated to small learning steps with appropriate exercises. The descriptions of grammatical rules is clear. Egenes says it is not a primer, but a "pre-primer." Great place to start.

—*Hinduism Today*, September 1990

ITEMS OF INTEREST

Russia, H.P.Blavatsky, and the Secret Doctrine

The Theosophist (Adyar, India) of August 1990, carries important news telling of the invitation by the Soviet Writers Union and the Association 'Peace through Culture' to Mrs. Radha Burnier, and of her visit to Moscow and Leningrad from June 14- 24, 1990. We quote extracts from *The Theosophist*: "There were two functions of importance in

Moscow, the first of which took place on 18 June when an exhibition of HPB was opened in the imposing premises of the Writers Union. It displayed photographs of her, her books in Russian, extracts from her writings, statements by M.K.Gandhi, Jawaharlal Nehru, Nicholas Roerich, and others about her influence on their lives, and some theosophical books in English taken from Adyar. Moscow press and television covered the event and several million viewers saw the opening on prime television time, when it was announced that 1991 would be celebrated as the International Year of Blavatsky, it being the 100th anniversary of her passing.

"On the following day, 19 June, there was a meeting to honor HPB in the hall of the Soviet Writers Union. Its five hundred seats were insufficient to hold those who came, not only from Moscow, but from other cities. A large portrait of HPB surrounded by flowers adorned the dais; Mr. Valentin M. Sidorov, President of 'Peace through Culture', outlined the life of HPB, explained the Objects of the Theosophical Society, and welcomed the International President, whose visit, he said, was a historical event, after more than seventy years when HPB's books were banned and the TS shut out of the country of her birth.

"A number of private talks with inquirers and sympathizers took place both in Moscow and Leningrad. In the discussion with the officers of 'Peace through Culture' it was proposed to request the city authorities of Dnepropetrovsk (formerly called Ekaterinoslav), the birthplace of HPB, to permit a suitable plaque to be put on the house where she was born, which is fortunately still intact. This may be done on White Lotus Day, 1991, or on her birth anniversary in August 1991, as both days will be celebrated.

"It is also part of the plan for the 'Year of HPB' to reprint the Russian translation of *The Secret Doctrine*. Mrs. Radha Burnier offered to print by offset the existing Russian translation in the Vasanta Press, Adyar, as paper shortage in the USSR makes it impractical to publish such a work in Russia on time for distribution in 1991. It is proposed to provide libraries and other important institutions in the USSR with *The Secret Doctrine*...."

HPB Convention in Wuppertal, Germany

For all Theosophists, a Convention will be held in Wuppertal, Elberfeld, Germany, where HPB spent some months. The dates are: May 12-13, 1991. We will have more details after an expected visit here from Mrs. Helga Rex, convenor of the gathering.

Correction

In our note last issue: "The Perennial Wisdom: Fundamental Teachings of H.P.Blavatsky": (p.8), a video

program available now from the Los Angeles Center for Theosophic Studies, the 1st lines should have read: "For video and study guide write to: Los Angeles Center for Theosophic Studies, P.O.Box 3727, Los Angeles, Ca. 90078" (not 90079). The program includes a discussion of the four fundamentals upon which the modern Theosophical Movement is based, giving also a brief historical background sketch of the T.S.; Core Concepts of HPB's teachings on the underlying unity in life, cycles, karma, reincarnation, the nature of man, and the after-death states; and the ethics of Theosophy, with emphasis on the importance of balancing study with practical application. The cost is \$24.95.

But Where was Judge ?

Faithful historians will ask: Did not Dorothy Abbenhouse, President of the T.S. American Section (Adyar), miss what seemed a good opportunity to speak up for W.Q.Judge, and not only for Annie Besant, in her "Viewpoint" (*The American Theosophist*, Sept./Oct. 1990) ? She was telling of plans for the forthcoming 1993 Parliament of the World Religions scheduled in Chicago, and referred to one hundred years ago. "Annie Besant," she writes, "represented the Theosophical Society at the Parliament in 1893, giving a series of outstanding lectures that can be found in the book *The Spiritual Life*. This series of lectures will be published in a small booklet to coincide with the 1993 event."

But where was Judge ? Turn to the book, *William Quan Judge: 1851-1896, The Life of a Theosophical Pioneer* by Sven Eek and Boris de Zirkoff, compilers, p. 26 (also *Echoes of the Orient*, I, xlv).

"The year 1893 was marked by an event which showed the great impact that Theosophical publicity had made in America. It spelled out Judge's high point of success when at his suggestion, the Theosophical Society was invited to participate in the Parliament of Religions held at Chicago during the World's Fair. Distinguished representatives of Oriental religions were chosen from the ranks of the T.S. Hevavitarne Dharma-pala, the resuscitator of Buddhism in Asia, came from Ceylon; Prof. G.N.Chakravarti represented Brahmanism, bringing credentials from three Brahmanical Sabhas. He was Professor of Mathematics at the University of Allahabad (ancient Prayaga), and a member of the T.S.Branch in that city. Judge organized the Theosophical meetings and officially represented Col. Olcott; he, with Annie Besant, stimulated the Congress with their clear expositions of the ancient teachings. The sessions were held on September 15, 16 and 17, and were attended by overflow audiences."

Readers are referred to the *Report of Proceedings of the Theosophical Congress* held at the Parliament of

Religions, Chicago, Illinois, Sept. 15-17, 1893 for complete lectures given by both Annie Besant and W.Q.Judge. (By W.Q.J. "Universal Brotherhood a Fact in Nature")

Point Loma Publications in Holland

The first of these books in Dutch is *What Death Really is: Questions We All Ask*. The second, Willy Schmit now writes from The Hague, is the manual, *The Astral Light: Nature's Amazing Picture-Gallery*, by Henry T. Edge; and a third will be ready early next year, *The Wisdom of the Heart* by Katherine Tingley. — Onwards, PLP The Netherlands !

And More of Books: Interest in Sanskrit; Interest in Reincarnation

Introduction to Sanskrit, 360 pages, with Lessons and Vocabulary, and Index of Grammatical Terms, published a year ago by Point Loma Publications, Inc. sold out in its first month. A second and revised printing published this year is likewise moving rapidly.

Books on Reincarnation by Joseph Head, S.L.Cranston, and Carey Williams, have carried the message to many thousands. For instance, *Reincarnation, an East-West Anthology* (1961) sold 150,000 copies, including a paper back ed. of 18,000. *Reincarnation, the Phoenix-Fire Mystery* (1977) sold 85,000 copies, and a second edition was translated into French and Italian. *Reincarnation: A New Horizon in Science, Religion, and Society* (1984), sold 32,000 and is in its 8th printing.

We now wait for news of the publication of a complete index to the *Blavatsky Collected Writings*. This has been prepared by Dara Eklund, who assisted Boris de Zirkoff for many years. With next year's commemoration of HPB's death a hundred years ago, this index of the BCW, should be widely appreciated, and libraries world-wide, as well as theosophical lodges and groups and individuals, will wish to send orders early to the Theosophical Publishing House, Wheaton, Illinois.

The Irish Theosophist

Write to: Edmonton Theosophical Society, Box 4804, Edmonton, Alberta, Canada T6E 5G6 for reprints of this historic theosophical magazine edited by the Irish poet/philosopher AE (George W. Russell.) These cover the years 1892-97. The price is \$175 for the set, (plus postage, varying on country shipped to.)

Theosophical Network Changes

Word has come from *Theosophical Network* (Rick Nurrie, editor, Muskogee, Oklahoma), that "after careful consideration, its focus will change." "The purpose," the editor

writes, "underlying the start of the *Theosophical Network* has been to spread the original Theosophical teachings within the different Theosophical organizations. At this point in time the *Network* has apparently gone as far as it can in that direction." It will now have a new name, *Lotus: Journal of Theosophic Insights*, and will be a quarterly. Its aim will be to share "Theosophical teachings with a broader audience in order to help carry the message of Theosophy into the 21st century."

The first issue of *Theosophical Network* was put out by Eldon Tucker and Ken Small in 1984. Its last issue was Spring 1990, edited by Rick Nurrie, and was a complete directory of all the various Theosophical Societies in the world, National Sections and Branches (many pages listing them); a list of individuals in these countries, and of official theosophical publications. Never before has such a complete list been made publicly available. In addition to this, alternate issues of the *Network* have contained basic articles on Theosophy by outstanding writers past and present. Recipients of all these issues will agree, we think, that through this effort valued work has been done for the Movement, much needed at this particular 'moment' in history. And all will hope that future efforts along basic theosophical lines will meet with support and success. (Further details can be obtained directly from *Theosophical Network*, attention Rick Nurrie, editor, P.O.Box 155, Muskogee, Oklahoma 74402.)

And We Quote:

Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative (and creation), there is one elementary truth the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then providence moves too.

All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance, which no man could have dreamed would have come his way.

What ever you can do, or dream you can, begin it. Boldness has genius, power and magic in it. Begin it now.

—Goethe

Contributions

The following contributions have been received since our last reporting, and are here acknowledged with our grateful thanks: W.R.L., \$100.00; J.A.A., \$25.00, D.McD., \$100.00; F.H.H., \$25.00, E.S., \$259.30; C.W.W., \$20.00; A.v.S., \$100.00; A.G., \$10.00; B.F., \$15.00; R.E.W., \$5.00; L.S., \$20.00, C.M., \$100.00, M.J., \$9.00; G. & U.S., \$500.00; M.N., \$20.00; D.D.C., \$50.00.

CALL FOR PARTICIPATION

THE HPB CENTENARY COMMITTEE is composed of members of ULT, TS (Adyar), TS (Pasadena), and independent theosophists, who have helped coordinate previous intertheosophical conferences: Nancy and John Coker, Alan Donant, Brett Forray, Jerry and April Hejka-Ekins, Vera Meyer, Richard Robb, and Will Thackara.



H. P. BLAVATSKY CENTENARY

KEEPING THE LINK UNBROKEN

SATURDAY & SUNDAY
MAY 4-5, 1991
LOS ANGELES, CALIFORNIA



IT IS GOOD THAT YOU HAVE SEEN
THE WORK OF A NOBLE WOMAN,
WHO HAS LEFT ALL FOR THE CAUSE.

— *The Mahatma Letters*, p. 433

Helena Petrovna Blavatsky

August 12, 1831 — May 8, 1891

Cofounder of The Theosophical Society

"Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be accorded the honor to which it is justly entitled."

— Editorial, *New York Daily Tribune*, May 10, 1891

OBJECTIVE

This two-day gathering will celebrate H. P. Blavatsky's life, work, and theosophic legacy to humanity. The public is invited.

PARTICIPATION

All original contributions are encouraged: art, music, papers, poetry — or even a paragraph — expressing appreciation for HPB's lifework, its relevance for today, and import for the future. Space permitting, contributions will be on display, whether or not they are selected for formal presentation.

Guidelines: Formal presentations may not exceed 20 minutes. Papers must be less than 3500 words, typed double-space. Substitute speakers will be arranged if needed. All submissions must be received by the Committee no later than February 1, 1991.

Support: This entirely volunteer effort needs your help to make it a success. If you are able to contribute time and/or funds, please indicate so on the registration form. Any surplus revenue will be donated to the Theosophical Book Association for the Blind for publishing HPB's works.

REGISTRATION FORM

There will be no admission charge, but registration is required before March 1, 1991. Late registration will be accepted on a space available basis. A banquet is planned for Saturday evening, May 4th (price and reservation form will be included with your registration information).

Submissions Deadline: FEBRUARY 1, 1991

Registration Deadline: MARCH 1, 1991

CHECK ALL THAT APPLY:

- ☐ Please register me/us for the Centenary.
- ☐ I plan to submit a _____
(Specify — see PARTICIPATION)
- ☐ I wish to volunteer my help
___ before ___ during the Celebration.
Special skills (optional): _____
- ☐ A donation of \$_____ is enclosed.
(Please make check payable to:
H. P. Blavatsky Centenary)
- ☐ Send motel information.
- ☐ Send ___ copies of this brochure for distribution.

Name(s) _____

Address _____

City _____ State _____ Zip _____

Telephone () _____

Information about meeting location, meals, accommodations, and transportation will be sent to registrants.

Early submissions (papers, art, etc.) and registration applications will be appreciated.

H. P. Blavatsky Centenary

P.O. Box 2157
Los Angeles, CA 90078 USA